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*AUTHOR:*

CROMPTON, HENRY

*TITLE:*

THE PEACE OF  
HUMANITY

*PLACE:*

LONDON

*DATE:*

1900

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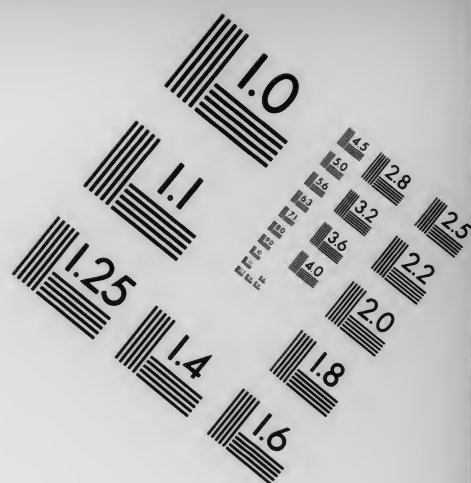
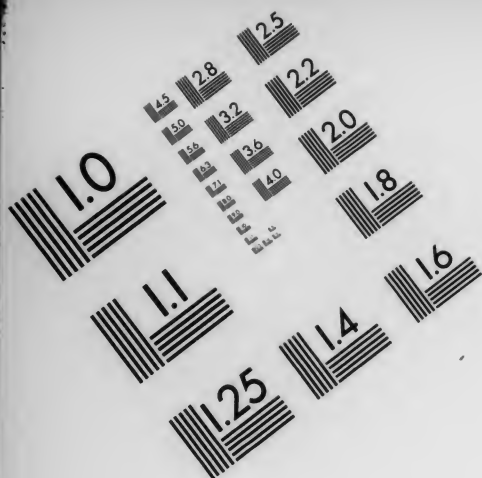


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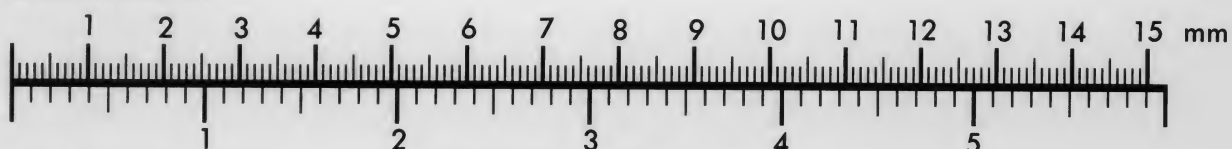
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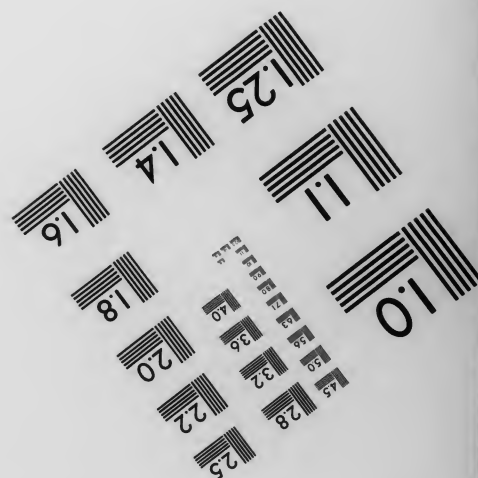
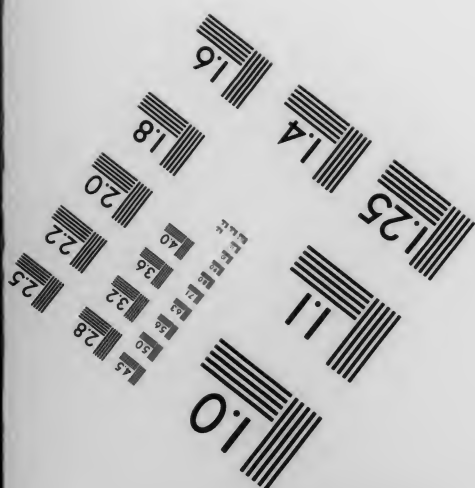
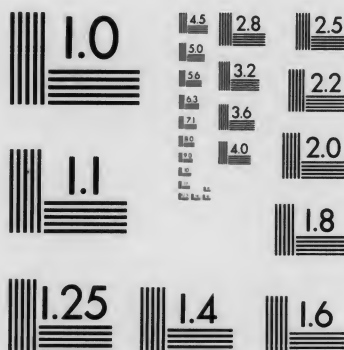
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# RELIGION OF HUMANITY.

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## THE ANNUAL ADDRESS

AT THE

CHURCH OF HUMANITY,

[19 CHAPEL STREET, LAMB'S CONDUIT STREET, LONDON, W.C.]

ON THE

## FESTIVAL OF HUMANITY,

1 MOSES,  $\frac{46}{112}$  (1 JANUARY, 1900.)

BY

HENRY CROMPTON.

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THE PEACE OF HUMANITY.

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LOVE FOR PRINCIPLE

AND ORDER FOR BASIS;—

PROGRESS FOR END.

LIVE FOR OTHERS—LIVE OPENLY.

"The disease of the West calls for a treatment more addressed to the affections than to the intellect, now that the intellect has accomplished its main function by its construction of the positive philosophy as a result of the creation of sociology, which has for its substruction the body of the preliminary sciences. At the outset, Positivists had to ascend from faith to love, but henceforward they should give the preference to the more rapid and effective method which leads downward from love to faith. The feelings are less disturbed than the intelligence; it is mainly therefore on the feelings that will depend the re-establishment of order in the West. The heart alone is competent to complete and consolidate the convictions which have their source in the intellect, and the heart can in many respects even dispense with such convictions,—at any rate so far as regards that general support which every great construction requires."—AUGUSTE COMTE (*Sixth Circular*.)

SOLD AT THE CHURCH OF HUMANITY.

19 CHAPEL STREET, LAMB'S CONDUIT STREET, W.C.

—  
1900.

[THREEPENCE.]

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## RELIGION OF HUMANITY.

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WITH all centres of our faith wheresoever they exist; with all its scattered disciples; with the members of all other religious organisations or beliefs, Monotheist, Polytheist, or Fetichist, all lesser distinctions being absorbed in the one bond of community of religious aim; with the whole human race—with man, that is, wherever found and in whatever condition, again all lesser distinctions being absorbed in the one bond of our common humanity; and with the animal races which, during the long effort of man to raise himself, have been, as they still are, his companions and helpers, we on this occasion, on this Festival of Humanity, would be in conscious sympathy.

Nor with our contemporaries alone are we in sympathy, but even more with the larger portion of the race which constitutes the Past. We gratefully commemorate the services of all the generations whose labours we inherit and wish to hand down with increase to our successors. We acknowledge the sway of the Dead.

We gratefully commemorate also the services of our common Mother, the Earth, the Planet which is our home, and with her the orbs which form the Solar System, our World. We may not separate from this last commemoration that of the milieu in which we place that System, the Space which has ever been of great service to Man, and is destined to be of greater by his wise use, as it becomes the recognised seat of abstraction, the seat of the higher laws which collectively constitute the Destiny of Man, and is introduced as such in all our intellectual and moral training.

From the Present and the Past we extend our sympathies to the Future, to the unborn generations which with happier lot shall follow us on this earth; the thought of whom should be constantly present to our minds, in order to complete the conception of Humanity, as revealed to man by the Founder of our

Religion, by the full recognition of the continuity which is Her noble characteristic. The memory of Her greatest servant, AUGUSTE COMTE, and of his three GUARDIAN ANGELS, finds a fitting place in this, Her greatest Festival, consecrated as it is by its very idea to the remembrance of all Her servants, known or nameless—to the remembrance of all the results they have achieved and by which they live.

Wisest and noblest of teachers! May all of us who avow ourselves thy disciples, animated by thy example, supported by thy doctrine, guided by thy construction, face all the obstacles which indifference or hostility throws in our way, and in the midst of this revolutionary age, undebased by any hope of reward, undeterred by any ill success of our efforts, in a spirit of submissive veneration carry forward the great work to which thy life was devoted—the work of human regeneration by and through the systematic Worship of Humanity.

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## THE ANNUAL ADDRESS.

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THE Address on this occasion has generally begun with an acknowledgment of and response to the messages of sympathy and fraternal feeling from groups of Positivists or isolated individuals, who regard this room, in one way or another, as a provisional centre of our Religion. It still remains so, notwithstanding the recent loss of him who made it such, at least so long as we are able to maintain its tradition. It remains so by virtue of its being located in the English capital; by reason of its past history, of its being the first Church of Humanity established in the world, of the public worship of Humanity having been first instituted here; because of the direction given to our cause by Dr. Congreve, his judgments of the past and of passing events, his advice as to the policy which should be pursued by the West to bring to a termination the revolutionary stage of evolution. I may mention, in this respect, a letter I have received from Babu Jogendra Chandra Ghosh, in which he says, on behalf of the Hindu group of Positivists in Calcutta, "I now hasten to convey to you for myself and my brother members our adhesion to your direction at the London centre founded by Dr. Congreve." Our strength should lie in our organic growth, in our closer union and our joint action. All should aim at union, and sooner or later at organisation, which eventually, according to the principles of our religion, should tend, not to a federative but to a centralised form, however difficult or impossible this may as yet appear. Our weakness is apparent, and can only be cured by union, by faith in our cause and in the certainty of the doctrine we hold. Therefore I rejoice to record and reciprocate, on behalf of our group, all the expressions of sympathy and fraternity which have reached me from different quarters on this occasion, as well as when it fell to my lot to commemorate the life of the

great man we mourn, whose image on this day must be vividly before us, as his presence is among us.

The Festival of Humanity this year cannot be one of congratulation or rejoicing. The public events compel us to turn our attention to the political aspects of the world, rather than to the internal affairs of the nation, or to our own religious movement. As to this last it is too soon after our recent loss to speak with certitude: all I shall say is that we are maintaining our position, that the consciousness of what we have lost has been to some of us a stimulus. We have not lost ground in spite of some defections that we regret.

The political situation in England is fraught with extreme difficulty and danger. The outlook is darker than ever, owing to the policy pursued during a long period of time. The problems in themselves, whether concerning Europe or the less advanced civilisations, have year by year become more complicated. The English, perhaps I should say the Occidental public, is more hostile to the views we Positivists have so long striven to inculcate, more opposed than ever to the primary principle of political action, namely, the subordination of politics to morals; the principle that national conduct should not be governed by national rights or interests, but should be subservient to duty and moral considerations. On the other hand, we may notice that public opinion and public feeling are very unstable, veering round within a short time from one extreme to another—at one time threatening war, at another eager for alliance and brotherhood. We have seen it lately, both in respect of England and Germany, and England and the United States. This instability and vacillation of opinion should not be unfavourable to the better reception of truer views and spiritual influence as time goes on.

We must remember that it is not our business as a spiritual agency, even if we had the power, to formulate, much less to carry out, the *practical* solutions of the grave and difficult questions with which we are beset. The spiritual office of a Church, such as we claim to be, is that of teaching, judgment, advice, of praise or blame. We have to maintain and proclaim general principles, to point out the ends to be attained, the

conditions to be observed, and the direction in which the principles can be practically applied. It is for government to choose methods, situation, and opportunity. We can only look forward to the time when a true and effective spiritual power shall exist, which will be a composite force, an organised Priesthood as exponent, resting on the moral support of women and workmen. We are as yet far from this, from the possession of an organised body of trained men who have fulfilled the conditions so stringently laid down by Comte in the *Synthèse Subjective*, for admission to the priesthood. Our weakness need not discourage us, nor our failure to obtain attention. We may encourage ourselves with the knowledge that truth and moral rectitude in time prevail over the greatest obstacles. Such is the lesson of history. Others besides ourselves are working to remove the misconceptions of the age as to national greatness and national duty. We have more especially to insist on the course of events which is shown by social dynamics to be the sole basis on which political action can become scientific and systematic, that is in accord with the historic continuity. Progress may be slow or hidden by superficial events, but there is progress; its rapidity dependent on the force exercised by friction upon movement. We hope to be able to fulfil our mission by the light of our Master's revelation, and the immense help afforded us by Dr. Congreve's career and teaching.

During the past autumn, in my addresses here, I have endeavoured to describe the foresight and wisdom of the great modern statesmen celebrated as types in the Positivist Calendar; how averse they were to aggression and conquest; how their motives and aims were order internally and peace externally; how they strove for a settled European state-system, for peace through strong compact nationalities and centralised administration. The labours of Louis XI., Henry IV., Richelieu, Mazarin, and I may add Cromwell, resulted in a state-system, finally achieved by Richelieu after his death through the agency of his wisely-chosen successor Mazarin, in the peace of Westphalia. It was an organisation of Western Europe, a stable equilibrium or balance of powers, which has practically subsisted ever since; although it could not prevent aggression,

war, and displacement from time to time, or the present state of European tension. Provisionally it was a successful arrangement, in accord with the past evolution; and it is so still, notwithstanding the temporary excessive preponderance of some one or other of the Powers. The conception of these famous statesmen as to national greatness was, in effect, the internal development of each nation; great not by expansion, not by including, in a so-called empire, peoples of alien and unassimilable races, but each great as a member of what we now call the Occidental Republic or the West; each bringing its special contribution to the common welfare, each becoming more fit to perform its function in the common progress and in noble emulation.

At our present revolutionary stage of evolution, no change or alteration of territory, in Europe or elsewhere, whether by war or by other means, no increase of possessions, can be final. Before any radical or final reorganisation can be brought about, there must be a fundamental change in opinion and feeling, and a spiritual organisation and sanction founded thereon. Neither treaties, conventions, nor arbitrations, can secure peace. War and conquest cannot induce a permanent peaceful settlement, as was the case in the stage of military progress during which was evolved the system of Roman conquest and incorporation. War is now a noxious disturbance of relations, begetting increased hostility, desire of revenge, and then more wars: throwing back that internal organic growth on which permanent peace is alone possible. Each party to a war always believes itself in the right and regards its sacrifices as patriotic. All this imperialism, this antagonistic competition of the European States in seizing upon the countries of the less advanced civilisations, regardless of the wishes and interests of the inhabitants—a policy in which England is the prime offender—when viewed even in its most favourable light, that of certain political and material improvements in the condition of the subjugated races, involves the spread over the rest of the planet of the unsettled revolutionary state of Western Europe. It brings forth fresh antagonisms and fresh causes of war, involves the keeping up and increasing year by year the gigantic

armaments that constitute the "armed peace," disastrous to the welfare of the nations, fraught with imminent danger to the peace of Europe. The wretched Fashoda incident brought us to the verge of war with France!

One of the pretences put forward in justification of such proceedings is that of civilizing the world. We have to assert that the preliminary of such an aim is to civilize ourselves; that the civilisation of the world can only proceed from a united peaceful West, and then not by force of arms, but by moral and intellectual means, and by the example of moral rectitude in ourselves. Such empire as England boasts of and is bent on attaining can never be more than a weakly-cemented union of races, widely divergent in distance, civilisation, conceptions, language, customs, and religion; ever liable to disturbance and disintegration, constantly requiring to be curbed or held down by despotic force: what is called the British Empire is in fact a dual arrangement, one part empire depending on military force, the other a pure voluntary federation of independent growing countries. The very fact of such empire is itself a source of revolution. Our aggressions and wars with China and Japan have been instrumental in diverting those peaceful industrial peoples towards the modern military systems; have made Japan a powerful military nation, capable of holding its own against any European armaments. Years ago I was asked by some remarkably able Japanese what I would advise them in respect of the proposed development of their army and navy. I felt myself obliged reluctantly to answer that they would never be safe from English aggression till they had a military and naval force, capable of resistance. I entertain no doubt that the recent war between Japan and China, however wrong on the part of the Japanese, was indirectly caused by English aggression and war, to open markets for our manufactures. And now we may well believe that had our policy and intercourse with China been based, as was advised by Cobden and Bright, on principles of right, justice, and fair barter, our commercial interests would be now far better secured, and on a safer and surer foundation.

Our present war against the South African Republic and the



Orange Free State, and the defiant attitude we have assumed towards the rest of Europe, have already been followed by an increase in the armaments of the great Powers, both naval and military. Of religious control over national conduct there is none. All the theological religions, even Catholicism, are subservient and truckle to the State. None venture to protest against the crimes committed. Never was a time when the need of the complete separation of spiritual from temporal, of Church from State control, was so urgent; whether the dependence be direct by law or indirect by educational subvention. Weak, unorganized, and uncentralised, we Positivists are yet the only Church conscious of and acting up to the duties and conditions of a spiritual power, in respect of the conduct of nations, in respect of peace and war. We have for many years protested against the crimes committed; and we shall, as far as in us lies, continue to do so, undeterred by our failure to modify events, or even to secure any wide publicity, undaunted by the neglect or refusal of statesmen to listen to the advice we tender.

At times, and for a short time, there arise a genuine popular desire and aspiration for peace. The mental cloud seems for the moment to clear away. There come a perception of the evils of war and a wish for the blessings of peace, as essential to welfare and progress; but either it is a barren desire, or the conditions of attaining thereto are entirely misapprehended. It was so in 1851: at least, it was trumpeted forth by the then Government and organs of public opinion, that the Exhibition of that year, called the Exhibition of Peace and Industry, was to be the establishment and means of peace in the world through the agency of industry, of the industrial and commercial concurrence of friendly nations. Little more than two years after, a bloody European war broke out. The recent Peace Congress was due to a momentary popular emotion excited by a proposal for the reduction of armaments, coming from the greatest of military potentates; an emotion which soon evaporated. None of the governments, the instruments of the ruling classes, would listen to the proposal. England, so far from assenting, was at the time increasing her armaments. The

Congress was a farce, and the participation of the governments of the greater Western Powers was insincere. England, for instance, pretending to favour a scheme of arbitration, immediately afterwards refused it, on the ground that the Boers were not belligerents, which they have since been notified to be, to some of the European governments: declarations of neutrality imply the recognition of the Boers as belligerents.

I do not say that the Congress had no good result. It was, at any rate, a feeble attempt at concert for a beneficent purpose, with the result of establishing a Court of Arbitration, and to be remembered as a mark of distinct popular desire, though evanescent; and notwithstanding that it merely provided a machinery without motor power, and that such tribunal had no means of enforcing its decisions, and must necessarily be limited to questions of damages, delimitation of frontiers, or interpretation of pre-existing compacts or treaties.

On this special occasion of the year I cannot, in referring to the present war in South Africa, omit to condemn it, as well as the insincere, tortuous, and reckless diplomacy by which it was brought about; and to express our profound sorrow and sympathy for the Boers, as well as our regret for the misery and suffering it has brought on all classes of our own countrymen. It is surely the greatest crime of this aggressive and bloodstained reign, with its holocausts of slaughtered heroes. I would I could believe it to be the final act of the prolonged orgy of military Imperialism, which British Governments, Liberal and Conservative, have for many years striven to promote; which the monarch, far from restraining as she might have done had she possessed the will and the courage, has stimulated, by giving an Imperial character to all she has done—as in the celebration of her Jubilees, in which Positivists refused to co-operate or to join in the general homage; and not least, in taking the odious title, adopted after the seizure of the Imperial dignity by the King of Prussia—a title which she pledged herself not to use in England: a pledge as lightly broken as it was lightly made.

The value of the small autonomous states to civilisation is not rightly appreciated, though history is full of lessons in this



respect. Positivist protests against this war have been also protests against the destruction of the autonomy of all and every one of the smaller states, some of whom must feel acutely the danger of the precedent set by our action. Were it not for the mutual jealousy of the great Powers, what would be the fate of Holland, Belgium, Switzerland, or the small states of Eastern Europe? Ours are general protests, though, at the same time, we specially express our sympathy and admiration of the marvellous resistance of the Boer farmers, their courage, their preparation and their military capacity. Their magnificent efforts for independence against our vast resources will be recorded in history; the tradition never-forgotten, like that of the glorious struggle of the Dutch people, their forefathers, to free themselves from the tyranny of their lawful Sovereign, Philip II., of Spain. These, under William of Orange, were rebels and martyrs. The Boers are not rebels but belligerents and martyrs. As such, their devotion will not be lost to Humanity; terrible as is the sacrifice, and evil as the consequences must inevitably be, we can only hope that the lesson, and the consequent exhaustion, will at least serve to avert, for some years to come, the danger of European war.

We may remember the fact, if we do not have quite the same sentiment, of Lord Chatham's public declaration in respect of the War of American Independence: "I rejoice to learn that the Colonies have resisted." This war is not due solely to the present government and their subservience to the monied classes, but also to the aggressive imperial policy of the governments in the past, and the popular acquiescence in the course pursued, in the continuity in crime. Everywhere there has been systematic aggression, with war when other means have failed. We have but to think of the frightful record of wars in this boasted reign of peace: wars in Persia, India, Burmah, Afghanistan, Japan, China, New Zealand, North America, South Africa, West Africa, East Africa, Egypt and the Nile Valley, Abyssinia.

The Liberal politicians have promulgated, in reference to this war, a new doctrine, against which we cannot but protest, namely, that when a national crime has been entered on, and

war has begun, it is the duty of all citizens to do all they can to assist in its completion; a doctrine pernicious, cowardly, and in violation of the best Liberal traditions.

Of the serious problems that must arise at the close of the war, it is at yet too soon to speak, unless it be to say that we should look favourably upon any provisional settlement that promised an ultimate federative solution, and to insist upon the general principle which must in time prevail, however impossible or impracticable its application may seem in face of the anarchy induced by this crime. I refer to that of which I have already spoken, the principle of autonomy or self-government, which will become applicable to all our possessions, which is, by necessity, adopted in some of our great colonies, as Canada, Australia, and New Zealand. The duty incumbent upon our rulers, repudiated though it be in the present delirious greed for unlimited extension and conquest, is to prepare, very gradually it may be in many cases, but wisely and in different ways to prepare, for the self-government of our dependencies. The principle has been in fact for long admitted, though applied too much to establishing political institutions, legislation and laws on the model of our English civilisation.

With respect to such laws, we have had a recent and remarkable illustration. In face of the imminent famine in India, and of the distress of the yeoman land holders in the Punjab, a drastic law has been framed and recommended by our able Viceroy. He spoke in public as follows: "The issues at stake are in my judgment as momentous as any that can attract the attention of the Government of India. There is no country in the world so dependent upon the prosperity of the agricultural classes as India; no Government in the world so personally interested in agriculture as the Indian Government. We are in the strictest sense the largest landlords in creation. Our land revenues are the staple of our income. Upon the contentment and solvency of the millions who live upon the soil is based the security of our rule. In the present case we have all the greater responsibility from the fact that in the Punjab we originated the present land system, which has had the unfortunate consequence that it is now proposed to rectify, as well as the legal

system which has given the usurer his opportunity. A double responsibility therefore rests on our shoulders. We cannot afford to see the yeoman farmers of the Punjab, the flower of the population and the backbone of the native army, dwindle and become impoverished. Neither can we acquiesce in the consummation of a social revolution in contradiction both of the traditions of Indian society and of the cardinal principles of British rule." He further adds: "great and salutary ends are not apt to be secured by timid and temporising means."

I need not point out how completely this is in accord with the Positivist advice tendered to Government for many years, both from here, and by the Anglo-Indian Positivists with whom we have been so closely connected. It may be a difficult task to carry through. We can only give our hearty approbation and thanks to Lord Curzon, and hope that he may go still further and grapple with the incubus of our expensive system of government, far beyond the resources of India. It is at least a bright spot in the darkness and gloom around us: a step reversing our past course, acknowledging our errors, and attempting to remedy their evil consequences.

One other point I wish to speak of, in respect of which we may take action when the South African war is over, if it should unhappily be necessary. I refer to the treatment of the vanquished, whether Boers or subjects of the Crown, other than the political settlement of which I spoke just now. We should take as the model and example for ourselves the noble treatment of the Southern States of America by the Northern after the Civil War. Our way is made easier by the recognition of the Boers as belligerents. It is to be noticed that in nearly all public utterances as to the future, the idea of generosity seems to have disappeared. And yet peace is possible even now, were there the will.

On other aspects of our national conduct, in other parts of the world, towards the less advanced civilisations, I shall not now speak. Clear statements of our views are contained in Dr. Congreve's past Annual Addresses. The general situation is not changed, though there have, in the past year, been more blood and slaughter, I might say massacre. What is the truth

about the killing of the Khalifa and his Emirs? Was it in cold blood after they had given in, or in battle? It is terrible even to have to ask the question. The silence on the point is ominous.

I pass to some observations on our policy in Europe, familiar though it must be to those of you who have followed the steady and constant advice tendered by English Positivists, and especially by Dr. Congreve, through many years. If at times we err in anticipation, we cannot err in retrospective judgment. The European policy that has hitherto been urged by Positivism is, primarily, the close alliance of England with France. However difficult it may be just now, owing to the conduct of England in various ways and at different times; however much it involves a giving up or going back from our extravagant pretensions; this alliance with our nearest and most valuable neighbour, to whom we owe so much, and to whom we, on our part, have given so much, is still the right policy to aim at. We may pass over the superficial vituperation by press and politicians in England and France, disgraceful to both, and which goes to the childish extent of an indictment of a great and glorious nation, be it England, be it France, and simply insist that the provisional peace of Europe can only be secured by the close alliance and friendship of these two nations, which in different ways, at the present time, are the most advanced of the constituents of the Occidental Republic. It is from the basis of this state-system of the West, established and organised ever since the Roman incorporation, assimilated and governed by the Christian spirituality, that our policy proceeds; from the fact of each constituent being bound by the past evolution, as a natural and necessary constituent of the great organic whole. Each nation has its definite duty, has a function in this respect. All action inconsistent with this connection, this more complete unity of the West, is at once to be deprecated and condemned. The aggrandisement of any one member, constituting an evil or danger to the others, has throughout history been antagonistic to the welfare of the West and a source of war. Positivism is in direct opposition to imperialism. The political effort of the future is to substitute, in place of

conflicting empires, a united West, as the agent of civilisation; and the first condition of this is our union with France. The present aim of British statesmen, an Anglo-Saxon Federation, is not merely in disregard of the other nations, but is a distinct challenge to the rest of Europe. Indeed, we hear boasts of our isolation, of our preparations to resist united Europe. We strongly deprecate any hostile demonstration such as the recent unusual display of naval power at Gibraltar, and this too, not the mere action of the Admiralty, but the imperative order of the Cabinet. Even of those who see the folly and danger of such pretensions and proceedings, some, instead of seeking alliance with our nearest and for us strongest neighbour, are hoping for friendship, if not alliance, with Germany; although the hostility of the German people to us is as acute as that of the other peoples of Europe.

Notwithstanding our treatment of France, our provocative arrogance, and the unblushing breach of our promise to vacate Egypt, the warmest feeling of friendship and closest alliance with France is possible, and would be practicable were the public not so grievously misled by press and politicians; would be practicable had we even one real statesman at our head. The primary need is change in conception and feeling, a moral and spiritual advance, which it is our duty as Positivists to earnestly strive to bring about. Great effects are often wrought by seemingly insignificant causes; the leaven transforms the lump. Spiritual influences originate in a few, from a nucleus such as we are.

Peace, however difficult of attainment, settled and permanent security against war, however impossible it may seem under present conditions, remains the great object of human aspiration and endeavour. We may strive to picture to ourselves in imagination the transformation in human existence that would follow from such security; when all the talent and ingenuity now bestowed, all the labour and wealth now expended, upon the horrible purposes of war, shall be directed to the improvement and welfare of man. There is profound truth in the old theological saying, intended then to apply only to personal health and happiness, that the Peace of God passeth all under-

standing. But Christianity, as an influence over collective or national conduct, is dead. It is the Peace of Humanity only which includes the harmony of personal existence, applies to all aggregates of men, relates to family life and to municipal, to the country, and to the entire human race; transcending all imagination and all intellectual comprehension; substituting co-operation for competition, both of persons and nations—good feeling and friendship in place of hostility—union instead of conflicting interests. Peace is not, cannot be, merely statical; it is not a truce; it is essentially a state of common movement towards a definite end, based on the impulse of the higher faculties and aspirations of men, of which continuity is an essential.

Peace to be appreciated, as in the case of the person, must be *felt*. The soldier, slave to his profession or intoxicated with the distorted notions of honour and glory, may hold that war is necessary and inevitable; blind to the progress made, blind to the fact that we have long passed out of the really military civilisation of antiquity, and out of the transitional anarchical epoch in which town made war upon town, or castle on castle. Our Master's revelation of Humanity has exposed the falseness of any such view. He has shown to us Humanity, by gradual evolution, gaining a larger and clearer insight into the future, more will, more capacity and power for realising the future she is able to discern. But both insight and resolve can only attain, the one sufficient clearness, the other sufficient strength, by the stimulus and government of *feeling*.

It is through this conception of Humanity, through the attachment to, veneration for, and love of the great Being, that the chief hope and aim of the human race can alone be realised; that is, by the feeling engendered in men's hearts towards Humanity, of which adoration and worship are at once the means of effective culture and the worthy expression. We understand by means of the elevation and stimulus of feeling. Thus it is that the Peace of Humanity passeth all understanding—all mere intellectual exposition or demonstration. We know it in our own hearts. Every Positivist has felt this peace and its effect; when, through love and faith in the Great Being and



Her future, the conflict of doubt and difficulty has passed away, and the soul is no longer disturbed or tortured by uncertainty, but ever conscious of an increasing repose and steadfastness; for, as stated in the old blessing, the peace reacts on the whole life. Bearing in mind that Humanity has replaced God, I may say to you, "May the Peace of Humanity, which passeth all understanding, keep your hearts and minds in the knowledge and love of Humanity, and may the blessing of Humanity be amongst you and remain with you always."

All that is transient passes into symbol and fable. Failures and defects disappear, and all that was wanting in the past, remedied by knowledge of Humanity, is brought out by the future; all that is possible comes within the grasp of Humanity. Thoughts that were vague anticipations, as in the songs of the Hebrew prophets, become real, and capable of realization, through the recognition of the power of the new Providence—the Great Being whom we visualise in the glorious conception of the Virgin-Mother, whether Her image be conveyed to our eyes by the chef-d'œuvre of Raphael, or to our hearing by the wondrous ideal and verse of the immortal Dante:—

O Virgin Mother, daughter of thy Son!  
 Created beings all in lowliness  
 Surpassing, as in height above them all;  
 Term by the eternal council pre-ordained;  
 Ennobler of thy nature, so advanced  
 In thee, that its great maker did not scorn  
 To make himself his own creation;  
 For in thy womb rekindling shone the love  
 Reveal'd, whose genial influence makes now  
 This flower to germin in eternal peace:  
 Here thou to us, of charity and love,  
 Art as the noon-day torch: and art, beneath,  
 To mortal men of hope a living spring.  
 So mighty art thou, lady, and so great,  
 That he who grace desireth, and comes not  
 To thee for aidance, fain would have desire  
 Fly without wings. Not only him who asks  
 Thy bounty succours, but doth freely oft  
 Forerun the asking. Whatsoe'er may be  
 Of excellence in creature—pity mild,  
 Relenting mercy, large munificence—  
 Are all combined in thee.

Dante: Par. xxxiii.

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(9) " " condensed.

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(a) Theoretic;

(b) Practical.

(14) List of Maxims.

(15) Alphabetical Index to Names in Calendar.

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### NOTICE FOR THE YEAR $\frac{46}{112}$ (1900),

112 represents the year of the revolutionary era; 46 the year of the era of reconstruction, which dates from 1855 (*see Pos. Pol., Vol. IV., p. 347, E. Tr.*).

The Meetings during the year will be as follows:—

- I. The regular SUNDAY MORNING SERVICE at 11.15 a.m.
- II. RELIGIOUS FESTIVALS: The Festival of the Virgin-Mother.  
3rd Gutenberg (Wednesday, 15 August). 7 p.m.  
Commemoration of Auguste Comte. 24th  
Gutenberg (Wednesday, 5 September). 7 p.m.  
Commemoration of All the Dead (Monday,  
31 December). 7 p.m.
- III. SOCIAL MEETINGS, at 7 to 9 p.m.:—  
19 *Moses* (Friday, 19 January), (Anniversary of  
Auguste Comte's Birth);  
And on the first Tuesday in each Positivist month as follows:—  
2 *Aristotle* (Tuesday, 27 February).  
2 *Archimedes* (Tuesday, 27 March).  
2 *Cæsar* (Tuesday, 24 April).  
2 *St. Paul* (Tuesday, 22 May).  
2 *Charlemagne* (Tuesday, 19 June).  
2 *Descartes* (Tuesday, 9 October).  
2 *Frederic* (Tuesday, 6 November).  
2 *Bichat* (Tuesday, 4 December).
- IV. OF THE POSITIVIST SOCIETY, at 7.30 p.m., on the second  
Wednesday in each ordinary month:—10 Jan., 14 Feb.,  
14 Mar., 11 Apr., 9 May, 13 June, 11 July, 14 Nov., and  
12 Dec. Non-Members can attend.
- V. A CLASS FOR THE STUDY OF AUGUSTE COMTE'S WORKS will meet  
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Special notice will be given of any other meetings.  
Should any change be necessary, it will be immediately notified.

All services and lectures are open and gratuitous; but attention is called to the fact that the movement is supported entirely by voluntary contributions.

Our own publications, and some of the Positivist writings such as the *Catechism* (in French, Italian, English), *Circulars of A. Comte*, *Appeal to Conservatives*, and *Introduction to Subjective Synthesis*, are obtainable after any meeting, at the Positivist Library, 19, Chapel Street. See List of Publications.

The Annual Meeting on the Festival of Humanity, 113 (Tuesday, 1 January, 1901), will be at 5 p.m.

HENRY CROMPTON.

42, Mecklenburgh Square, W.C.

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The Meetings during the year will be as follows:—

I. The regular SUNDAY MORNING SERVICE at 11.15 a.m.

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1 Caesar (Tuesday, 23 April).  
1 St. Paul (Tuesday, 21 May).  
1 Charlemagne (Tuesday, 18 June).  
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The Annual Meeting on the Festival of Humanity,  
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